

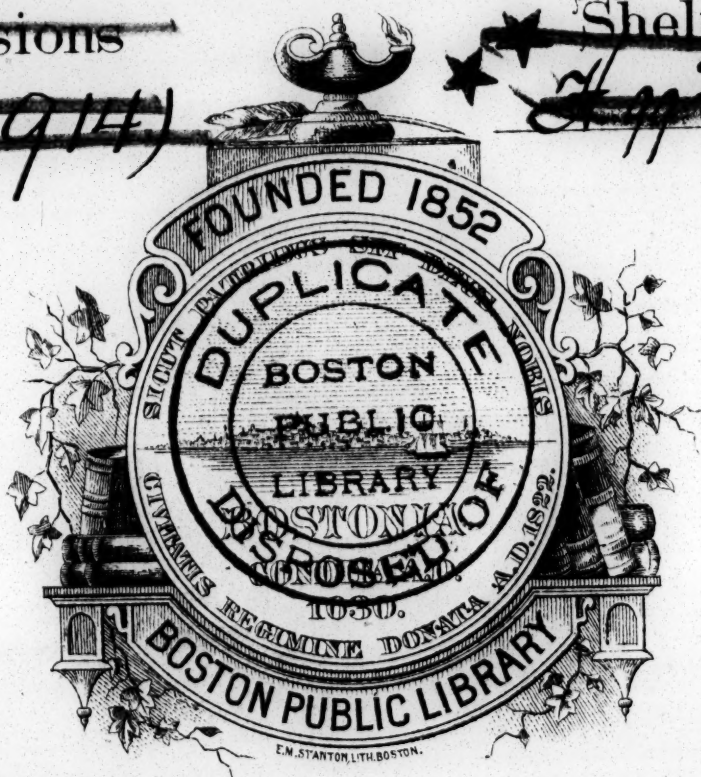
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THE
Believers happy Change
BY
DYING

As it was Recommended in a SERMON
Preached, on the Occasion of the
DEATH of

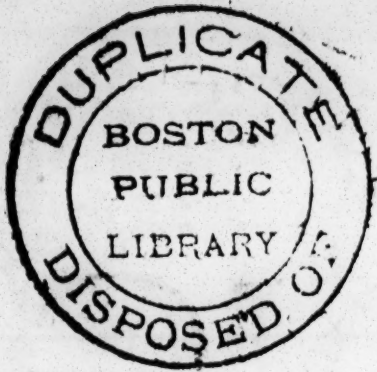
Capt. Thomas Daniel Esq.

Who was interred the day before,
November 17th. 1683.

By the Reverend Mr. *Joshua Mendenhall*
late Pastor of the Church of Christ
at *Portsmouth* in *New-England*, now
gone to Rest.

*Isa. 57. 2. He shall enter into peace, they
shall rest in their beds, each one walking in
his Uprightness.*

BOSTON in N. E.
Printed by *B. Green*, and *J. Allen*,
1697.



B. H.

(19.914)

Aug. 5, 1890

The Heads of a
SERMON

Preached upon the Occasion of the Death of
Capt. Thomas Daniel, Esqr.

Who was Interred on the 17th. of November, 1683. Being Saturday, and this was
 Preacht the next Day.

Daniel XII. 13.

*But go thou thy way until the end be, for thou shalt rest,
 & Stand in thy Lott at the End of Dayes.*

A Prudent Physician observes the State of his Patient's Body, and Administers accordingly, Purgatives, Cordials, &c. as his Condition may require.

The Scripture is the Christian's Apothecaries Shop where he may go and take freely (if he buy, it is without money and without Price,

is. Isa. 55. 1.) what his Occasions call for. If a man needs *Reproof, Correction, Doctrine, Instruction*, &c. all these are there to be had. 2 Tim. 3. 16. If *Cordials*, they are ready, Rom. 15. 4. *David* experienced the *Lords Statutes* to be his *Songs* in the *House* of his *Pilgrimage*. Psal. 119. 54. And tells us that he *had fainted unless he had believed to see the Goodness of the Lord*. (Psal. 27. 14.) of which the Scripture gives an account.

The last *Lords-Day* we were called upon in the word (and that in compliance with such awful *Dispensations* of *Divine Providence* as were then among us) to mourn & weep, but withal to weep as tho' we wept not; since which time we have been under such *Dispensations* as call for an Ocean of *Tears*, so that there is less danger of exceeding; our great care is (or should be) lest thro' insensibleness of Gods hand we be found short of our *Duty*.

We were yesterday at the opening of a *Grave*, wherein no small part of the remaining *Glory* of this *Province* is covered up.

Death, and *Graves*, and *Funeral Discourses* are of late grown common among us, tho' such *Graves* (I confess) are not common.

Since the coming in of this last Month, how many *Witnesses* hath the Lord renewed against us? how many *Deaths* in this little place? Let me without offence allude to a Text in 2 Sam. 2. 30. where the loss of *David's* side is reckoned up and worded thus [*Nineteen men and Asabel*] And why not

not twenty men? Because *Asabel* was a man of singular Worth, and therefore deserved to be named singly, and hence not reckoned in the number of the vulgar, but set by himself. Among ourselves I may say, we have lost within the time prefixed precisely the like number, and let it be thus worded [*Nineteen men and Daniel*] A person that deserved to be distinctly mentioned, let him stand alone, it being very difficult to find an equal to set by him. It was part of *Israel's* Blessing. (*Numb. 23 9.*) *to dwell alone, and not be reckoned among the Nations.* A *Daniel* he was indeed, *Daniel* signifies Judgment of God, or Judgment from God, and we may say so of him two ways, either,

He was a man of *Judgment*, which was given him by God from whom all Wisdom, Prudence and Judgment comes, and he had a large measure of it, was a man of great Judgment, Meekness and Moderation also, prudent and patient, as all that knew him know.

Again, *Judgment of God*, as a man the taking away of whom is a great Judgment from God upon us, for so is the removal of the *Prudent* and *Counsellor*, &c. accounted (*Isa. 3. 1 - 3.*) A man whose loss especially at such a time we shall have occasion many a Day hence to bewail, a useful person removed (I fear in Judgment to us) from the Evil to come. Thus God takes away such of whom the *World* is not worthy, and leaves such among us that are not worthy of a place in the *World*.

I remember some of his dying words, I have

(said he) especially of late times made it my Business to secure mine Interest in Christ, and have made such progress therein, that I can hopefully lean upon him for pardon and life, and am willing to dye. So lived, so died this pious, righteous, prudent, patient, amiable person. I neither need nor dare flatter in the case. To flatter a man is to speak more good of him than he deserves, a Crime not so easily committed upon so worthy a Subject. We may and must speak of persons and things as they be, and of him we may truly say as David said of Abner, 2. Sam. 3. 38, 39. *Know you not that there is a Prince and great man fallen this Day in Israel, and I am this day weak, &c.* A Text which I had some thoughts of making the Subject of my present Discourse, had I not been for some cogent reasons diverted; however take these four notes from the words, very suitable to our present Concerns, which I shall but name, and come to my Text.

1. *Men of Prudence and Conduct, are great men; yea, Princes in a Place.* So is Abner called, and so was our Daniel.

2. *Whatever persons be in themselves, or whatever the Concernment of the place is in them, yet Death will make them fall.* This great man and Prince (saith David) is fallen. *Wise men dye as well as fools.* Psa. 49. 10. Neither piety nor prudence, nor usefulness can keep men from falling. Princes and Counsellors, the Sticks and Staies of a Place must fall.

3. *The Fall of such persons is a weakening to the Survivers.* His Fall made David weak.

4. *The*

4. *The Death of such Worthies ought to be noted.*
Hence know you not, supposing they did, & could not but know, & that it was their Duty to know.

The Application and Improvement of these Notes, I leave to the serious hearer, and the Intelligent *Regarder* of the *Operation of Gods Hand*, who will readily understand the seasonableness and suitability of such Truths.

But to come to my Text.

This *verse* is the close of the Prophecy of *Daniel* one of the Children of the Captivity, & a man of great Integrity & Intimacy with God, whom the Lord preserved in *Babylon*, and (tho' a Captive) made use of as an eminent Instrument in his Hand for the Service of the Church, & for that end advanced him unto great Dignity, made him a chief Ruler, and kept him in his place for the good of his poor people, tho' he had many Enemies, that out of envy and malice watcht for his halting. And besides that, the Lord was pleased to be very familiar with him, & acquaint him with much of his mind and will concerning both his present and future Dispensations in his Providence, both to the Church and the World, as is to be seen at large in his Prophecy.

Not to go any further back than this Chapter here is in the Beginning of it a *Revelation* of a Time of great Trouble coming upon his people such as had not been since they were a Nation (*v. 1.*) with other things that *Daniel* greatly desired a plainer discovery of; and further satisfaction a

bout, as not fully understanding what was said, & therefore enquired, v. 8. but received that Answer v. 9. that the words were Sealed *until the Time of the End*, and therefore willed him to go *his way*, and adds that *many should be tried, and that the wise should understand, &c.* and annexes something (tho' darkly too) concerning the Time of the end. v. 10, 11, 12. about which he had enquired. (v. 8.)

The words read are an *Encouragement* and *Cordial* referring to his own particular Case, there should be such and such dismal Changes and Troubles in the World, and upon the Jews, but as for his part it should be well with him, he should go to Rest, and *at the End of Dayes should rise and stand up to take his Lott.*

The People of God that have a prospect of Evil to come, are very much concerned there about, & so was he, but God gave him this word of Consolation, which is of use to all other in like Condition.

But thou] i. e. Thou Daniel, as v. 9. unto whom this speech was directed.

Go thy way] Satisfy thy self with what I have told thee, cease to be over inquisitive about the premises, set thy heart at rest, speak no more to me, concerning this matter.

Until the End] i. e. until thy End, which is quickly coming, or which thou hast but a little way to; go about thy Business till thou come to the end of thy Business, be not over solicitous about those future events, nor distractingly thoughtful about what shall fall out. Think of thine end

to which thou art going, and there shall be an end of all Trouble with thee.

Thou shalt rest] Sometimes God gives his Eminent Servants a particular Exemption from future Trouble, tho' they live in the Time of it, they shall not share in it; he finds *Chambers of Providence to hide them in* (Isa. 26. 20.) we hear concerning *Noah, Daniel* and *Job* what shall be their personal Lott in troublesome Times; tho' they shall *Save neither Son nor Daughter*, yet themselves shall escape. *Ezek. 14. 14, 16.* But this seems not to be the meaning here, rather it refers to the end of his life, that he should rest in the Grave which is given in Scripture as the common place of certain Rest to all the Saints. See *Rev. 14. 13.* with *Isa. 57. 2.* so *Job* calls the Grave a *resting place*. *Job 3. 17, 18.* and probably *Daniel* was now near the end of his life, drawing on toward the Evening of his Day, ready to be put into the *Bed* of his *Grave*, there to take his *Rest*.

Shall stand up] shalt rise again, or come up out of thy Grave. *Death* is a falling, and therefore the *Resurrection* is a standing up again, or a recovering after that fall.

In thy Lott] i. e. in that place and condition which God has appointed for thee. Thou shalt have thine Inheritance or Portion in another World, called a *Lott*, because the Land of *Canaan* an eminent *Type* of Heaven was laid out by *Lot* to the people; hence a possession there was called a *Lott*, in allusion to which the Lord minds *Daniel*

of a Lot laid out to, & reserved for him there, which he should stand up in, or come to the possession of.

At the End of Dayes] That is, at the end of the World, when *Time shall be no more*; then an Eternity of Happiness shall be thy Lott or Portion.

As if he had said, Oh! *Daniel*, thou hast heard from me a Prediction of Impending Calamity, I have somewhat darkly discovered it, and thou art very thoughtful thereabout, but go thy way, content thy self with what has been told thee, thy Time is hastening to a period, and then for thy part thou shalt go to rest, and in the season of it stand up to take thy Lott among the Righteous, and let that be enough to thee.

DOCTRINE;

It should quiet and satisfy the People of God when Evil Dayes are coming, that he can take them away to rest, and cause them to stand up again at the End of Time in their Lott.

The taking away of pious ones is the bringing them to rest till the End of Time when they shall stand up in their Lott.

There be four Propositions in the Doctrine.

1. *God can and sometimes doth take away his precious Ones by Death, when Evil is coming.*

2. *When the Saints are taken hence, they go to Rest.*

3. *All so removed and laid to Rest, shall Stand up again at the End of Dayes.*

4. *Each shall stand up in that Lott which is appointed for them.*

Proposi-

Proposition 1. *God takes away some of his People when Evil Dayes are coming.*

This was the case in the Text, unparallel'd Evil was coming, v. 1. and now go thy way Daniel. Isa. 57. 1, 2. is a plain Confirmation thereof. Scripture Instances abound for the proof of it: *Methuselah* dyed just before the Flood. *Josiah* was to go to his Grave in peace before the threatned Calamities came. 2 Chron 34. 28. *Hezekiah* was to have Peace and Truth in his Dayes, and the Judgments spoken of not to come till he was gone. Isa. 39. 6, 7, 8.

Daily Examples also confirm it.

The Reasons are,

1. *From the great love of God to his Children to call them home before Trouble comes.* A tender Father & Mother will do so by their Children; call them in when the night is drawing on, or when a Storm is rising.

2. *From the Saints themselves, whom the Lord may find ripe, and so house them before a Storm,* their work may be finished, and so he calls them off, to give them their Reward.

3. *For warning to the wicked,* and as a means to awaken them, it ought may prevail, or else to leave them without excuse.

4. *On the account of the Godly that do Survive,* who are concerned in the removal of them that go, &

1. *For their further Exercise and Trial of their Faith and Patience;* and a great Trial it must needs be to be deprived of such Helps.

2. *To necessitate them to Live by Faith;* when he take

takes away such Props that they leaned on. When *Chariots* and *Horsemen*, *Studs* and *Pillars* are removed, it's time then to look to, & lean upon the Lord.

5. *From God himself*, who hereby discovers his *Soveraignty* in taking and leaving when he pleases. *His Wisdom* in having other ways to carry on his work than we can think of. *His Power* in raising up other Instruments when he pleases.

Or that he may appear so much the more clearly & gloriously with his own Arm and Power when Instruments (that often eclipse his Glory) are taken away.

Prop. 2. *When Godly Ones go, they go to Rest.*

For proof see *Isa. 57. 1, 2. Rev. 14. 13.* Hence Death is called a *falling asleep*; so did *Stephen* just before the heat, or at the beginning of that great Persecution. (*Acts 7. ult.*)

Quest. *What Rest do they go to?*

Ans. 1. *A Rest from Labour.* This Life is a laborious Life, especially to the Godly; many others sin, and play and sleep away their time, but they labour and strive, & run, & fight, & wrestle; all which are very laborious Employments. *Rev. 14. 13.*

2. *A Rest from Sin*; there is no man lives & sins not; but when the Saints dye, they cease from Sin.

3. *A Rest from the Temptations of Satan.* There is no Serpent in that Paradise whither the Spirits of Just men go at Death.

4. *A Rest from Oppression* by, or any vexation from evil men. *Job 3. 17, 18, 19.*

5. *A Rest from all Suffering and Sorrow from with-*

in,

in, without, themselves, or others, they shall have no more Pain, Grief, &c. All Tears shall be wiped away.

6. *To make up all that can be thought on that good is ; it is a Rest in Christ and with Christ, and that is best of all, yea all that is best or good.*

Quest. *Why do the Saints then Rest ?*

Ans^r. *Because they Laboured and Toyled while here, were faithful at their labour while they lived, and therefore go to rest when they dye. And it is a righteous thing with God to give the labouring and troubled ones Rest at that Day, 2 Thes. 1. 6, 7. Our life-time is the Day wherein we are to work, there is no work, device or labour in the Grave, Eccl. 9. 10. which tho' it be a Judgment to the wicked, who slept away their labouring Time, that they shall then have no more Opportunity to work, yet it is a comfort to the Godly Labourers that they shall have no more need or occasion to work, but shall go to their Rest, & cease from all work.*

Prop. 3. *After their going away to Rest, they shall stand up again at the Last Day.*

There needs no more to be said toward the Confirmation of this Assertion, save the Doctrine of the *Resurrection*, which is one of the main *Articles* of our Faith, and that without which all our Faith and Hope would be vain, as not reaching any further than this life, and so leaving us most miserable. 1 Cor. 15. 17, 18, 19.

Christ told *Martha*, her Brother should rise again, and she owned it. This was *Pauls* hope. (Act.

(Act. 24. 15.) and *Jobs* Comfort. *Job* 19. 25.
The Scripture is full of this Truth.

The ground of it is, partly from their *Union to Christ* their Head, who dyed and rose again, and so shall they by vertue of his Resurrection. Partly that they may receive their *Reward* according to *their works*.

Prop. 4. *When they stand up, each shall stand in his Lott.*

1. *There shall be a Lott Laid out to each of them ; a peculiar place and station provided for every one : All the Saints both great and small, not only a general State of Glory for all, but each shall have his own Lott, Mansion, Crown.*

2. *He shall stand, abide or continue therein.* The Lot is that State of Glory peculiar to every Believer. Indeed there shall be degrees, some greater, some lesser, tho' every Vessel shall be filled. Some shall have Five Cities, others two, every one answerable to the *Measure* of free Grace bestowed on him, and the *Degrees* of its acting in him, each shall be rewarded both for kind and measure according to his works.

And the Reason is *from the Righteousness of God*, who will therefore (as Justice obliges) render to every one what is his own, or due. Indeed not unto Believers on Christ for the sake of their works upon the account of their own merit properly, but for the sake of the Works and Merits of Christ only, yet still according to their works: Not for your sakes, but for mine own Name sake.

Uses

Uses of the First Proposition.

If God doth use to take away some of his Eminent Ones, or bid them go away before Evil Days.

Use 1. Then it is an ill Omen, and should be accounted matter of great awakening and solemn Consideration to see good men removed. If prudent and useful, especially if pious men be taken away, when meek and merciful ones are removed, it looks as if there were Evil at hand, which God is willing to Save them from. Noahs housing in the Ark, and Lot's entering into Zoar carried an ill face to the Old World and Sodom. Especially if the removal of such be not Laid to heart, their removal is signal, and not laying to heart Causal also of approaching Evil.

Use 2. Learn hence also that however the Death of any may prove to the Survivers, it's always in mercy to the Godly. As all other Troubles, so Death is theirs; let it come when and how it will. It is an effect of his Kindness to them, and in pursuance of his Care for them. Gods way often is to take away the best first, and lay them up safe out of harms way, and leave the rest, either to mend or grow worse; and if they grow worse, so to ripen them unto ruin, for not growing better under such awakening Providences as the removal of the good.

Use 3. Then we should not be inordinately careful or solicitous, for fear of Trouble before hand; do not distract thy self about what may be hereafter; yea, tho' it seems to be near, even at the very door:

For,

For, besides that fixedness without *fear of evil Tidings* is attainable, and ought to be laboured after, as a fruit of Faith. *Psa.* 112. 7; 8. and besides that many times evils feared do not come at all. I say besides both these, this may comfort us against approaching Trouble, that it may be we may be gone into the Grave before it comes: Who can tell how soon God may say to him, *Go thy way Daniel*, go to thy Rest out of the reach of that Trouble thou fearest, before it comes to such an height as to work thee any considerable Damage. A prudent foresight of evil, and guarding or preparing against it is good, and a Duty, but *distracting thoughtfulness* is always sinful, and oft needless, because possibly thou mayst not live to see it.

If thou art a good, faithful and diligent Servant, the Lord may accept of thy good will, and call thee off before the pinch comes. A good Master will do so by a good Servant that is diligent, and willing to do what he is able; he will call him by name, and take him off when he sees the heat of the day a coming, or some pinch at hand that will be too hard for him, he will favour him, and lay the burden upon others. So did the Lord here say to *Daniel*, *Go thy way*, give over, thou hast done well, go lye down and take thy Rest.

Uses of the Second Proposition

Do the Saints go to Rest when they Dye?

Use 1. Then see *what cause we have to blefs God for Jesus Christ*, who hath made one of the worst things in the Curse, viz, *Death*, to be matter of comfort

comfort unto all his, as it brings them to ease, quiet and rest. That dreadful thing Death, the King of Terrours shall be to them their Sleep and Rest.

Use 2. Then Death is not so dreadful to the People of God as it is represented and supposed usually to be. If it be their Rest, or that which gives them a Passage or Entrance into Rest, it is a very pleasant, sweet, desirable and comfortable thing.

It's true, Death is indispensibly the Lot of all, and made so by Divine Appointment; (*Heb 9.27.*) and it is to *Nature* very irksome, and unto *sinning Nature* terrible and affrighting, but to them that are in Christ, and so have their sins pardoned, & the *Sting of Death* removed, it should not be so. And to prevent its being so, the Lord is pleased to find out the most sweet, pleasant and alluring *Metaphors* to set forth the Nature of it by, not only to take away the Terror of it, but to render it delightful and desirable to them; and among many other, these two of *Rest* and *Sleep* which are not only harmless things, but very desirable and attractive too; how does the labouring and travelling man long for the setting of the Sun, and end of his Journey that he may rest, the sick and pained man to whom wearisome days and nights are appointed; what would he give for a nights sleep? Oh that I could sleep! Oh that I could take my Rest! that I could get a little sleep. Then why should a true Believer be scared at Death; there is no matter of Affrightment in going to rest. And that is one thing the Lord is aiming at, in making the World a weary

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World

World to his people, that they may be willing to leave it, long to be out of it, desirous of the Grave, that they may go to Rest therein.

Use 3. Then be not over much troubled at the removal of any of our pious Friends whom God has taken away by Death, they are but gone to Rest, and why should that grieve us? When persons are sick or diseased and weak, one of the principal things we are solicitous about in their behalf is that they may take their Rest, when their eyes have been long held waking, O how do we wish for them that they might take their Rest, we make all quiet & still, suffer no noise nor any disturbance that might hinder them of their Rest; and if we can see them take their Rest, we hope they shall do well. So when night comes we get our Children to bed, and if they be once asleep we are pleased, and think all is well with them. And why are we not as well satisfied and contented about our Friends that *Dy in the Lord*; they do *Sleep in Jesus*, and so shall do well, they have been toying in the world, and are tired with the labour of it, and are now gone to Sleep, why should we begrudge them their Rest?

Indeed for our own loss of them we should grieve and for Gods displeasure that may appear in the stroke we should mourn, and for our sins that have made God angry, we should cry bitterly; but for them that are gone to Rest, see that we *weep as though we wept not*.

The Grave is called an *House and Bed*, & it is so sanctified by the Death of Christ, that it is a good house,

house, a good bed, both soft and warm, a comfortable bed, a place of quiet and repose, a place of *Security* and *Secrecy*; hence *Job* speaks of Gods *hiding him in the Grave*. *Job* 14. 13. a man in the Grave is hidden from the strife of Tongues, hidden from the rage and malice of evil men, & out of the reach of all that devise mischief against him; he is there freed from all Trouble and Molestation whatsoever: *There the Servant is free from his Master, and they hear not the cry of the Oppressor*: *Job* 3. 13, 17, 18, 19. They that are lodged in the Grave, are lodged in an house, where they are safe from fear, are not disturbed by all the noise and lumber in the World, tho' the Earth quake, & the Sea roar they are not moved, *though the Mountains be cast into the midst of the Sea*, they are not affected with it; the sound of the Trumpet and Alarms of Wars do not affright them. There is no aking head, sick stomach, pained Bowels, spending, weakening Cough to break their Rest; no Evil Tidings can make their ears Tingle, or hearts Tremble; Diseases, Pains, Business, Cares, Fears, would not let them rest here, but none of these things shall molest them there; nothing shall awaken them till the *Last Trumpet* sounds, when they shall arise to receive that *Incorruptible Crown that fades not away, reserved in the Heavens for them*. Then let not us disturb our selves about them, be at rest concerning them, there let them rest quiet till the Morning of the Resurrection, in which they shall rise to the full Enjoyment of that Christ in whose Bo-

ome they are now sleeping. If they be quiet in their Beds, let us be quiet also about them, if they be at Rest, labour we to compose our selves unto free submission to Sovereign Disposal; yea, and comfort our selves in this, that however it may be with us or others, yet such and such of ours are well and at rest, gotten quite out of harms way, that no evil shall come near their dwelling; however, they are safe, enjoying quiet rest, *till the Pit be digged for the wicked.* Psal. 94. 13. Such of our Friends are out of the Gunshot of the malice and rage of men and Devils.

Rather let us so believe and live, so work and labour while here, that when we dye we may rest with them, than spend our time in inordinately grieving for them who are at rest.

Use 4. Let this serve also to comfort and quiet us against all the labour, toyl and travel that God hath appointed to us in this World. Work willingly, labour chearfully, bear our Cross which God lays on us without repining or reluctance, it is but for a little while, *Rest* is a coming.

It comforts the *Hireling* while he is bearing the heat and burden of the day, that it is but for a *Day*, and when he hath accomplished *his Day*, there is a Recompence and Rest ready for him, when he hath ended his *work*, he shall have his *Reward*, and go to his *Rest*. And as the *Rest* of a labouring man is sweet, when it comes, so the fore thoughts of it should be sweet while he is at work; be sure it should be so with all the Godly. It should
make

make every good mans work go off hand with the more content and comfort : I shall rest anon, and the harder my work, the sweeter my Rest.

The Parents of *Noah*, when he was born, by a Spirit of *Prophecy* (no doubt Gen. 5. 29.) called him *Noah*; promising themselves *Rest* by him under all their Toyl, &c. *Jesus Christ* is the true *Noah*, from whom all true *Rest* comes ; he hath by his lying in the Grave made it a place of *Rest* ; and this should be thought on, together with that Everlasting *Rest* that Death leads to ; and with this should we comfort our selves and one another.

And as this Consideration should comfort us while we live, so it is suitable to make us willing to dye ; yea, to long for Death as much as ever a tired Traveller or weary Labourer did for his bed.

Alas ! for all that lothness to dye which is to be found in us, either we are not weary of the world, but have too much content and rest in it. Or we do not look upon the Grave as a place of *Rest*.

Or we do not consider the sweetness of that *Rest* ; or we are not well assured that it is a *Rest* for us ; or else [*Go thy way and go to Rest*] would be a sweet word to us.

This should make us *Love Death*, be fond of it, embrace it as a very welcome Messenger sent to poor weary Creatures to put them to Bed. We read of some who out of their extream misery, have been seeking *Death*, courting the Grave, hunting for a passage into the Grave ; but how much more earnest and intente should we be, if beside

the Troubles here to drive us, we had the hope of Rest to allure us.

Uses of the Third Proposition.

After they have rested shall they stand up?

Use 1. Then *Death is not an Annihilation*, it is a Dissolution, but does not annihilate, it returns men to Dust, but not to nothing.

Use 2. This serves to magnify the power of God that can make a dead person stand up again, not only one that hath been four days, but more than so many thousand years dead, to appear again. And the Consideration of the power of God in the work of *Resurrection* should strengthen our Faith with reference to all other difficult cases whether bodily or spiritual, personal or relative, that our selves in particular, or the Church in general may meet with, however discouraging and afflictive; if the Lord can make the *Body* after its Dissolution and resolution into its principles to arise & stand up again, then he can do so by the *Soul* also which is sunk, and low and discouraged, is ready to say that *he is shut up, and shall come out no more*, is become like the *dry bones in the valley*, the Lord can make him stand up. In like manner can he do by his own work, Religion, the Cause and Interest of Christ and his people; it may seem to run low, and *Israel* may be brought very low, but the Lord can revive his work, and people; He can raise up the *Tabernacle of David that is fallen*: He can build up the walls of *Jerusalem*. Jesus Christ is the *Resurrection and the Life*, both to *Zion* in general, and to all the

the true Sons and Daughters thereof; and will certainly give a *Resurrection* to his fallen Cause and Work, and cause it to stand up.

Use 3. Hence also, *Pious Friends* though gone away are not lost; as they are not annihilated, so as not to be, so neither are they lost so as not to be found. As to this world, so they are lost never to be seen here any more in that Capacity as formerly: *the place that has known them, shall know them no more*, they shall no more have a Portion in ought that is done under the Sun; but really they are not lost, they shall all be found and stand up: Not one Grain shall be lost; all the Dead both small and great shall make their personal appearance; and especially none of Christs Beloved Ones shall be lost.

We think it no great matter to take leave of our Friends at Bed-Time, yea to look on them and see them unclothe themselves and go to bed, lye down to rest, we can chearfully bid them good night, expecting to see them upon their legs again, standing up next morning. It's want of Faith that we do not treat our dying friends accordingly; take leave of them chearfully, wishing them a good nights rest, expecting to see them in the *Morning* of the *Resurrection*. (as Psal. 49. 14.) when the *Righteous* shall stand up, and be uppermost too, have dominion over all their Enemies that despised and trampled upon them in this World.

Use 4. See a vast difference between a pious Saint, a precious *Daniel* in his Condition then, and that of

a wicked man, an ungodly one. The Godly shall stand, the wicked are not so, they shall not stand in Judgment. (Psal. 1.) they shall rise only to fall, to fall utterly and eternally. The Believer only shall be accounted worthy to stand when the Son of Man shall come; but others shall be thought worthy to fall, yea shall be cast down into utter Destruction.

Uses of the Fourth Proposition.

Shall each stand in his Lot?

Use 1. Hence there is a peculiar Lott appointed to each after the Resurrection. Every one shall have his own lot, reward and portion; every one that is written up among the Living shall stand up unto a Lot, and to that which is his own lot, not another mans. Many now that profess Religion, do but trim themselves with borrowed Feathers, adorn themselves with a *Form of Godliness without the power of it*, & so get the name & repute which belongs to Godly men indeed, being by charity so accounted, but then it shall be otherwise; every man shall have his own lot, shall be rewarded according to his works. Not only great *Daniel*, but every one of Christ's little ones shall each have his Lot and share of Glory.

Use 2. See hence what ought to be our great care while here, viz. after a good Lot then, & our standing therein. E're long we must go into the Grave, where there is no work or device, nothing more to be done, save only to receive & take possession of our lot answerable to the life we have led while here.

here. *To work out our Salvation with fear & trembling* is therefore our business now, and then our Lot will be answerable. Be found in the way that may lead us to the getting a good lot then; we would not then be *gathered with Sinners & bloody or worldly men.* (*Psal 26*) then do not *cast in our Lot* with them now, which we may be tempted to, as *Prov. 1. 14.* it is no great matter what we get or lose here, so we may have a good lot there. Here is a great deal of ado among us at this day about our Lots & Lands, what a scuffle is there about a little Earth? here is arresting, pleading, impleading, fending and proving; one pleading his right, & another his, one claiming & another endeavouring to invalidate his claim; and about this how busy are men! But be not over solicitous here, know that there is a far greater Question in hand, *viz. What shall be my Lot and where shall it lye in the other World;* & how shall I get a good Title to a good Lot there, and how shall I maintain it, and secure my right against all that would dispossess me? Oh! let this be the main business with us. Alas, the best Lot that any man has in this world is *Cabul*, a dirty place, & it will cost more to keep it than its worth, considering what striving and contending there is about it: but if thou get a Lot there, God is the maintainer of it; it was purchased for thee, and given to thee by *Christ*, and also *reserved* and kept for thee, that God who hath given it thee is obliged to make good & to warrant his Deed of Gift against all Claimers whatsoever. No Writ of Ejection shall ever dispossess

possess thee. And it is a Lot lying in a pleasant place, and a goodly Heritage. It is the Lot of the Righteous upon which the Rod of the Wicked shall not always rest: A lot which God hath cast for thee, which Christ is gone before as thy Forerunner, Agent, Advocate, to take possession of for thee, and in thy name & stead, if thou be a believer on him, kept for thee, & thou kept for it & to it, by the mighty power of God thro' Faith unto Salvation. 1 Pet. 1. 3, 4, 5. Thy Lot there is the Inheritance among the Saints in Light, Abrahams Bosome, the Masters Joy, an Incorruptible Crown, a Kingdom prepared, &c. Then let not worldly Possessions, Enjoyments, Profits, Pleasures, Business take up that time, and those thoughts that should be imployed about things of an higher Import & Concernment. We may conclude our Discourse with this one practical Question.

Q. What shall I do that when called away, or commanded to go away, I may be sure to rest till the end of Dayes, and then stand up in an Happy Lott? Or how shall I so live that I may go to rest when I go away from hence?

A. It is a great Question, and that which nearly concerns us all.

In general, I would say it is for the Lords faithful ones, his Daniels, or beloved ones, this Rest remains for the People of God, and that for those that are really not only nominally so. It is the Righteous man, who when he dyes enters into his Bed, & Rests in his Grave, (Isa. 57. 1, 2.) The Securing to thy self that thou art one of these will secure the other.

More

More particularly take these three Directions.

I. If thou wouldst go to Rest when thou dyest, *See that a State of Sin which is a State of Nature be made a Restless state to thee* : See that thou be not able to rest in Sin, or in any thing in this World ; see that nothing under the Sun quiet or give thee rest.

Those whom God brings to rest when they dye, are such as were distressed while alive, driven out of all false Rests that Sinners take up withal in the World. Some rest in one thing, some in another. Some cannot rest unless they Sin or have done some mischief : Some rejoyce in Iniquity, some rest in the Abundance of the World, fill their Barns & Bags, and then go to rest ; some get a Profession of Godliness, a Name to live, they hear, read, pray, &c and therein they rest, their Priviledges, their own Righteousness is the *Rest* of many. But the Lords way to give *Rest* is first by disquieting and distressing them in till he brings them out of all other things, that so he may bring them to the true *Rest*. Sin shall give thee no Rest, no nor the World, nor any thing therein. If the Lord intend to bring thee to rest, an Unregenerate Estate shall be an unquiet State to thee, thou shalt find no rest to the Sole of thy foot, while in it, no rest till got into the Ark, the only place of Rest. If ever God give thee Rest, Sin shall be a meer *Slavery & Bondage* to thee, worse than Egyptian Bondage, under which he will make thee to groan and sigh and cry till he bring thee out. He will make indwelling Sin, out-breaking Sin, Original Sin, actual Sin, a burden to thee too heavy for thee to bear, if ever he give thee Rest. This know, that one of the next Mercies to Christ, and a Preparatory Mercy in order to the giving of Christ & Rest in him, is to distress in Sin, and for want of Christ ; nor will he ever bring any to Rest but in this way. And thou must be so disquieted about Sin, that all
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the World cannot quiet thee, neither pleasures, profits, honours, company, business; no nor thy Duties, Prayers, Tears, own Righteousness, &c. shall be able to give thee Rest.

2. Being thus weary, labouring and restless, Come to Christ at his Call, and his Promise is, that he will give thee Rest (Mat. 11. 28.) Oh! make that thy business (as our Daniel whose Death we are bewailing, said he had done) to secure an Interest in Christ, and there is Rest. Faith in Christ will give thee true Rest. Faith stablishes and fixeth the Heart. *Psal. 112.* Faith in his Power, Promise, Will. And be sure thou make Christ not only the Refuge, but the Rest of thy Soul, which no Hypocrite does or can do; say of him and to him, *I have none but thee*; he whose heart can say, *None but Christ, none but Christ*, shall have him and in him Rest here, and with him everlasting Rest hereafter. Make use of all Bereavements, disquietments, troubles here to make thee hie away to Christ for Rest. The poor Dove found nothing but Water all over the face of the Earth, and could not be quiet till gotten to the Ark, where Noah was ready to put forth his hand and pull her in. This World hath alwayes been, though at some times more than other, it is a troubled Sea, there is nothing but instable Water; uncertain comforts, certain disquietments; let this Serve to make Christ Precious, with whom is certain Rest.

And the reason why those that get into Christ shall rest is because he takes away Sin the only cause of disrest, Sin the sting of Death, and then Death cannot separate from the Love of Christ, and where that is must needs be Rest. He that hath seen Christ and in him obtained Salvation from Sin, he may depart in peace, and shall goe to Rest.

3. Then follow Jesus Christ Universally, Laboriously in all the wayes of New-Obedience; and that will carry thee to Rest.

Rest. Those only that followed the Lord fully entered into Rest, and had a Lot in *Canaan*, and they were only two of the Congregation, *Numb 14. 24. with 32. 12.* If you would Rest when you dye, work hard for Christ while you live. *The Rest of a Labouring man is sweet;* then labour with all your might, and that will both secure your Rest and make it Sweet. And indeed it is a busy World in which we are, here is a great deal of work, much business to be done for Christ, none need stand still for want of work, and none shall rest but those that did work. Lazy, idle, slothful Sinners shall never goe to rest: Idleness tends to disrest, but all regular labour and motion leads to rest.

And the nearer we come to our end the more vigorously let us move toward our rest. Its observed of natural Motions the nearer the Centre the Swifter, so let it be with Christians. Are there any of us Aged and Gray-headed, do we see the Time of our Dissolution drawing nigh, are the Shadows of the Evening stretcht out upon us, then let us lift up our feet, put on, mend our pace, the Grave is in view, we walk & work in the sight of our Resting place, and that should quicken us. It is the last day of the Week with many of us, and toward the evening of that also, and then comes the *Sabbath*, the Rest, the constant, eternal rest of labouring Believers, those who have been working, their *Works follow them* and yield them Rest. And if the Lord help us now to believe, and that with such a Faith as works by Love, we not only shall, but already *doe enter into Rest.* *Heb. 4. 3.* Troubles in the World we shall have, but peace and rest in Christ. Sin disturbs, flesh makes us groan, bodily diseases afflict us, toyl & travel in the World tire us, evil Tidings make us afraid, and fears of worse disquiet us, but still this Rest remains sure. And know that there is a voice of Christ

Christ in every trouble, loss, bereavement, is that we come to him for Rest, he is Father, Mother, Wife, and he is the only Husband in whose House we shall find Rest. Oh ! let all the Sorrowful, bereaved ones that are ready to say with him (Jer. 45. 3.) *Wo is me, I faint and find no Rest* ; I say, let all such hear Christ saying, *Come to me and take my Yoke on you and walk with, and work for me, and you shall find Rest.* Harken to this Invitation unto Rest, which Faith leads to the beginning of, Obedience helps to a progress in, and Death will bring to the full Accomplishment of. And let us follow them who through Faith and Patience doe inherit the Promises : and for our Imitation, let me Commend to you some of the Excellencies found in this Daniel of whom the Text speaks, and there were not none of them wanting in our Daniel, whose Death we are lamenting.

He is noted for a man of Great Wisdom and Prudence, (Chap. 1.) *The Fear of God is the beginning of Wisdom,* and the Lord has directed all that want Wisdom to ask it.

He was a man of a Tender Conscience, afraid of defiling himself with the Portion of the Kings meat. Oh ! get and keep a Tender Conscience, especially in dangerous, tempting and defiling times ; a Tender Conscience, especially where there is an inlightened understanding, and sound Judgment, is a choice Mercy.

Again, He was a man not given to Appetite, but one whose Moderation was eminently obvious, he could content himself with Pulse & Water, when he might have had Wine and flesh.

A man much in Prayer, especially in Secret Prayer, from which Duty three Times a day, the Kings Edict, and Danger of being devoured by Lyons could not deterr him, yea was conversant also in Fasting and Prayer. A man of Prayer,

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Prayer, hence mentioned as such an one. *Ezek. 14. 14.* Never more need of Prayer than in our dayes : Pray alwayes, Pray fervently ; and in evil Times we should pray more frequently and fervently than at other Times. He is no Christian that does not Pray, he cannot be miserable what ever befalls him that can and does Pray.

He was a *Thankful man*, as well as a *Praying man*. See Chap. 2. & 7.

A very *Humble, self-denying man* ; still gave God the Glory of ought that was done by him : *Not unto us, not unto us, but unto thy Name be the Praise*, say they, *Psal. 115. 1.* So he Chap. 2. 28, 30. *God revealeth Secrets, and it is not for my Wisdom, &c. above others.*

He was not lifted up by his great *Advancement*, so as to forget his God, himself, or his business ; one of the first or best of those few that was not the worse for Worldly greatness or advancement, lost nothing of his Religion by his preferment.

An *Exact and Circumspect walker* ; much afraid and shy of Sin, and so punctual and prudent in his Carriage, as that they could find nothing against him, save in the matter of his God, though he was maliciously and curiously watch't ; he was a man that had obtained an Answer to that Prayer, *Lord, lead me in a plain path because of mine observers.* And indeed his being so much in Communion with God help't him to be so harmless & blameless, like one of the Sons of God among men, though in the midst of a Crooked & Perverse Generation.

He was much concerned for the *Church of God* ; so was good *Nehemiah* also. And note, the best men have always been most Solicitous for *Sion* ; its a good Character of a good man that is full of thoughts for, Inquiries after the State of, and much in Prayer in the behalf of Gods Church and People : one that has imbarckt his All with the Church

Church of God, joyes their joy, feels their Trouble, weeps their Tears, can heartily mourn when *Sion* mourns, cannot *drink Wine in Bowls* and not be grieved for the *Affliction of Joseph*; can take up his Lott with the Church tho' in a low and sorrowful Condition, and desires no other joy than to be made glad with the gladness of Gods Heritage; this is like *Daniel*: tho' *Daniel* himself was in Prosperity, in great plenty, Credit & Reputation so that he wanted nothing, yet *Sion* lay at his heart; his Prayers and tears, and fastings, were for Jerusalem. And this is alwayes indispensibly, but at some Times more eminently the Duty of every Christian: we should prefer *Jerusalems Joy* before all our Joy, and mourn when *Sion* mourns, what ever matter of rejoycing we may have in our selves, As it fairs with *Sion*, should it fair with us.

If we thus live lives of Faith & Obedience, we shall keep our selves in the Love of God, and have the Peace of God to keep us. Troubles are come and will come, but we shall be under the special Care of God even in worst Times; and it will not be long ere the Lord will say to every Sincere Soul that has *followed him in the Regeneration*, that has known him, and loved him, and made it his business to Serve him, and to abound in the work of the Lord; *Go thy way, goe to Rest*, thou hast laboured long enough, done and suffered so much as I had appointed for thee, now goe take thy Rest, enter into the bed of thy Grave, which I have Sweetened and Sanctified for thee, there take thy quiet Repose, *till the end of Dayes*, and then thou shalt arise again and *stand up in thy Lott* to receive that *Crown of Life* which Christ the Righteous Judge shall give at that Day, to all that Love his Appearing.

In the mean Time let all Sincere Souls, *Comfort themselves and one another with these Words.*

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